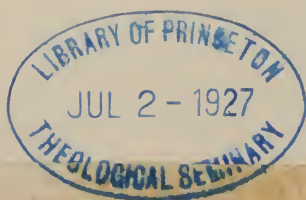




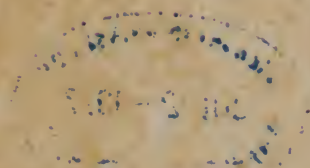
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THE

MASSACHUSETTS

Baptist Missionary Magazine.

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VOL. III.

DECEMBER, 1813.

No. 12.

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REMARKS ON THE FOREIGN MISSION.

WE have the pleasure of stating to our readers, that under the smiles of Providence, we have now a fair prospect of sending the gospel to some of the benighted heathen.

Our esteemed brother Rice, mentioned in our last, has returned from India, and is now visiting our brethren of the south, for the purpose of uniting them with us in this great object. By letters received from him, it appears, that the proposed Mission is every where received with the utmost cordiality.

Mr. Rice is probably now in Charleston or Savannah. Letters have been received from him, from Philadelphia and Peter-burg, of a pleasing nature. In the former place, he attended the "Philadelphia Baptist Association." This venerable body entered most feelingly into the plan of the "foreign mission;" in pursuance of which, they passed the following vote: "This Association has heard with pleasure of the change of sentiment in brother Rice and brother Judson and wife, relative to the ordinance of Christian baptism, and of their union with this denomination. As these worthy persons are still desirous of pursuing their missionary career, this Association, feeling the obligations of the American Baptists to give them support, recommend the formation of a society of a similar kind with those already formed in New-England, to be denominated "The Philadelphia Baptist Society for Foreign Missions." They moreover recommend that brethren Holcombe, Staughton, Rogers, Samuel Jones, H. G. Jones, T. B. Montanye, J. Mathias, J. P. Peckworth, Joseph Maylin, W. Magee, and G. Ingels, be a committee to devise a plan of such a society, to submit said plan to the churches and the public for signatures, and to give it full effect. This Association will be happy to hear of similar societies arising into existence in different parts of our vicinity and the union at large." Mr. Rice was encouraged to hope that

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similar measures would be taken in Baltimore and Washington, and probably in Richmond,\* and other cities in the south.

In a former number of this work (p. 284, 285, 286) will be seen the Constitution of the Boston and Salem foreign mission societies. In the former, the 12th article stands thus :

“Should Societies be formed in other places, having the same objects in view, the Board will appoint one or more persons to unite with delegates from such other Societies in forming a *General Committee*, in order more effectually to accomplish the important objects contemplated by this institution.”

Mr. Rice has suggested the propriety of immediately fixing on the time and place of meeting, so that delegates may be duly appointed for that purpose. He has suggested Philadelphia as the most central place, and the early part of June as the most eligible time, (taking all circumstances into view) for the meeting. The writer of this, would not wish to dictate to his brethren, but at present perceives no very formidable objections to the proposal. The expense of such a Convention would be trifling compared with the magnitude of the object : Our success, under God, in providing funds for the foreign mission, depends on union among ourselves. It is believed that this union would be greatly promoted by such a meeting. It might also be productive of much good in other respects, as it would bring a number of ministering brethren together, who are now strangers by face to each other ; by this means they would become acquainted with each other's sentiments and views, and would be able to encourage and strengthen each other's hands. It is to be hoped, that a blessing would also attend their labours while met, causing the hearts of many to rejoice.

“The Baptist society for propagating the gospel in India and other foreign parts,” held their annual meeting in Boston on the 2d Wednesday in October last, when the following officers were elected :

REV. THOMAS BALDWIN,	<i>President.</i>	
REV. JOSEPH GRAFTON,	<i>Vice-President.</i>	
MR. E. LINCOLN,	<i>Recording-Secretary.</i>	
REV. DANIEL SHARP,	<i>Corresponding-Secretary.</i>	
DEA. JAMES LORING,	<i>Treasurer.</i>	
REV. WILLIAM COLLIER,	DEA. J. C. RANSFORD,	} <i>Trustees.</i>
DEA. PRINCE SNOW,	REV. WILLIAM GAMMELL,	
DEA. HEMAN LINCOLN,	DEA. THOMAS KENDALL,	
MR. AMOS SMITH,		

The Society *Voted*,—To recommend to the Baptist ministers and churches, to have annual contributions for the aid of Missions.

By the Treasurer's statement it appears that about 1000 dollars have been received, the particulars of which are inserted at the close of the Number. To which the Reader is referred.

\* A society has already been organized in this city, and a copy of their Constitution been forwarded to us.



On the whole, we feel our hearts encouraged to go forward, not doubting but God will prosper the work, as we firmly believe that it is his. If any thing can excite the pious zeal of God's people, we should suppose it would be the present state of the heathen world. Their deplorable ignorance of God, and of the only way of salvation through his dear Son, should excite our tenderest compassion for them. As they have long devoted themselves to idols, they seem to have been given up to a most fatal delusion. Their religious rites, the offspring of ignorance and depravity, are alike immoral and impure. If it were only to reform their morals, and save them from a degrading and cruel superstition, which annually devotes vast numbers to an unnatural death, it would be an object worthy of an enlightened, christian people, who enjoy the blessings of the gospel. But when we connect with this the salvation of the soul, its complete deliverance from the guilt of sin, and its restoration to the favour and enjoyment of God, a motive is presented before us, which impels us forward in spite of every discouraging obstacle. Read the following, and then reflect, that it is the gospel that makes you to differ. *Editor.*

### HORRID PAGAN CUSTOMS.

*Forty-seven Women burned with the Body of the Prince of Marava.—In a Letter from Father Martin, a Jesuit Missionary in Madura.*

THE Prince of Marava dying in 1710, his wives to the number of 47, were burned with his corpse in the following manner:—They digged a deep ditch without the town, and in it erected a pile of wood, on the top of which the deceased was laid, richly clothed and adorned. When they had set this on fire, with a world of ceremonies performed by the Brahmans, that company of unfortunate women appeared, covered with jewels, and adorned with flowers, like so many victims designed for the sacrifice. They walked several times about the pile, the heat of which was perceived at a great distance. The chief of them, having addressed the successor of the late prince, resigned the dagger of the deceased into his hands; who took it without showing the least sign of grief or compassion. ‘Alas!’ said she, ‘what further comes of all human happiness! I am sensible I am throwing myself headlong into hell!’—These words struck all the spectators with horror. She had a Christian woman in her service, who frequently discoursed with her concerning the truths of revealed religion, in order to persuade her to embrace Christianity,—but without success. She having thus spoken, boldly turned her face to the pile, and, calling upon her gods, flung herself into the midst of the flames. The second of these women was the sister of Raya, a prince of the blood, who assisted at that detestable ceremony. When he received the jewels from his sister with which she was adorned, he broke out into tears, embracing her most tenderly:

she seemed unmoved at it, and with a resolute countenance, looking sometimes at the pile, and sometimes at the assistants, cried with a loud voice, Sheeva, Sheeva ! which is the name of one of her idols, and threw herself into the flames, as the first had done. The other women followed her soon after ; some of them appeared composed, and others were cast down and bewildered. One of them, frightened above the rest, ran to a Christian soldier who was present, and begged of him to save her. But he, stunned with surprise, pushed the unfortunate creature from him into the **GLOWING PIT**, and retired immediately ; but so terrified, that he soon fell ill of a fever and frenzy, of which he died the night following. Whatever intrepidity some of these women discovered at first, yet, as soon as they felt the flames, they roared in a most dreadful manner : and tumbling over each other, strove to gain the brim of the pit,—but in vain ; for the assistants prevented it by throwing upon them large pieces of wood. The next day the Brahmans gathered their bones, which they threw into the sea. The pit was levelled, a temple built on the spot, and the deceased prince and his wives reckoned among the deities.

*See Missionary Anecdotes by Mr. Burder, p. 54, 55.*



## BAPTIST MISSION IN INDIA.

From the 23d Number of the Periodical Accounts of the Baptist Missionary Society in England, and republished in the Christian Observer, we give the following extract :

“ ON the 18th of June, 1811, Peter (Carapeit) thus writes—On Thursday last, I went to a market and preached the unsearchable riches of Christ to about 500 Ooriyas, many of whom were very attentive, and reluctant to my leaving them. I distributed a number of tracts and ten Orissa Testaments among them. One of them who received a Testament was a Jemadar. He came to me a day or two after to inquire farther concerning the Gospel. He said, that he, with about thirty or forty others, met together at night to read the Testament. They do not like the cast, but have a secret fear of man. I told him to fear God and not man.”

Again : “ In some instances, however, the word of God seems to have produced an effect. ‘ A Sepoy,’ says Smith, ‘ took me to his dwelling that I might make known the words of Jesus to some men who were there in their way to Jugunnath. I spoke to them of the dying love of our Lord, and they heard very attentively. One of the principal men among them answered, ‘ You speak the word of truth ; and all that you have spoken has struck into my heart.’ Another said, ‘ I will hear no more from the Hindoos ; for it is in vain that they worship idols of wood and stone.’—Again, Smith and Green, in a letter to Mr. Ward, write thus of the people among whom they are stationed : ‘ The poor heathens are much surprised to hear the gracious news of eternal

life through Jesus Christ our Lord. You would admire to see with what gladness they accept the Orissa Testaments at our hands. They say they never thought the Firingees\* had such a good book! We have distributed a considerable number of Testaments in the country, and have had the pleasure of sending one to Pooree, and the Brahmans of Jugunnath received it gladly. They wanted to pay for it; but we strictly charged the bearer to present it without taking any thing for it.”

But this is not all. On the 7th Oct. 1811, Peter writes thus: “At the Doorga festival I preached before the idol, from Psa. cxv. 4—8. All paid great attention. They stopped their drum to hear me. On the last day of the festival, when they throw their idol into the river, I and Krishna went to the river side, and preached Jesus from the same passage to as many as 500, who heard with great attention for two hours. The Colonel, and all the officers, as well as Mr. K. were there.† I was a little afraid to see the colonel as I was preaching in so public a manner; yet I did not desist. I have done my Master’s will.—As soon as the roads become dry, I shall go out wherever the Lord carries me, I can give my life for his name, though I am so great a coward.”

On the 15th November, Peter set out on a journey to Cuttack. The account of his journey cannot fail to prove interesting:—Nov. 15.—“This day, after morning worship and breakfast, I left Balasore. More than thirty of my beloved friends and members‡ were at breakfast and worship. I delivered a short address to them at parting. They all wept exceedingly. The members accompanied me a mile on the way. I rode three miles, and halted at a place called Ektar-poor. Here I preached Jesus at four different places. Next day I travelled six miles, reaching Soora at three in the afternoon. In this space I preached at four or five places to large audiences. At Soora I found two or three hundred Ooriyas, to whom I preached Jesus twice in the public market. I offered them books, but they were afraid to receive them. After worship numbers came to the room which I had hired for the night, twenty or thirty in a company. They seemed to be pleased with what they had heard. Some were very free, and inquired much about the gospel. I told them that this was the only word of God, and that Jesus was the only Saviour; and they seemed to be satisfied, receiving the tracts without fear, together with three Testaments and four Psalters. Among them were both Brahmans and Shoodras. Some of them began to read immediately. I explained to them some parts of John’s Gospel. Some fell down to worship me; but I said, There is but one God: to him alone you ought to pay your adorations. We did not part till ten o’clock at night.

\* That is, the *unclean*; a name given by them to all who are without cast.

† The Missionary has here given a test of the accuracy of his statement. If it is false, “the Colonel, and all the officers, and Mr. K.” can prove it to be so.

‡ Chiefly native converts.



“On the Lord’s-day I rested. It was in a village containing more than a thousand houses, of Brahmans, Shoodras and Mussulmans. They earnestly requested me to remain with them, and explain to them the way of salvation by Jesus Christ. I was so fully employed in explaining the word, and answering questions, that I could scarcely find time to eat. From eight in the morning to nine in the evening I had more than fifty, at different times, in my room. I felt somewhat embarrassed at seeing so great a crowd, but the Lord enabled me to speak boldly in his name. Some sat down with me for two hours at a time, reading the New Testament and hearing it explained. Others earnestly entreated for a Testament, or a tract; and when they had obtained their request, seemed as glad as if they had gained some rich prize.—Some cried out, ‘All is true, all is true! we were blind: our religion is false, our devtas are unclean: this is the true and only way of salvation.’ I gave away eight Testaments, as many Psalters, and a great number of tracts. ‘Lord, open the eyes of this people, and shew them the hidden things of thy law.’

“At Bhudruka, as well as in the way to it, I preached Jesus to multitudes. The people seemed so eager for books, that I think I could have distributed a thousand, if I had had them.—Arrived at Gaj-poor, a noted village in Orissa. Here reside a number of learned Brahmans: I think there might be about one thousand good houses. The country round seemed very fruitful. As soon as I entered the town, I preached Jesus, on the bank of the river, to a crowded assembly, in which were many Brahmans. Finding no accommodation in the bazar, I proceeded to an old garrison, built with large stones, but which I found was pre-occupied by some Mussulmans on their way to Mecca. To them, however, I declared the unsearchable riches of Christ.

“On Friday morning, the 22d, my books which I had left orders to have sent after me arrived. After having dressed myself, I took the Bible in my hand, and, seating myself at the head of the bazar, I preached from Matt. iii. 2, “Repent ye, for the kingdom of heaven is at hand.” I sat from twelve o’clock till seven in the evening, reading and explaining the word of God. I gave away many tracts; also two Testaments to two very sensible Ooriyas, one of whom appeared very serious and attentive, and after I had departed to my lodgings, came and inquired very particularly about the way of salvation.”

Is it possible to read these extracts, and many more might have been given, without feeling the utter groundlessness of the clamours which have been raised against any attempt to christianize the natives of Hindostan; and, may we not add, without being forced to acknowledge the criminality of obstructing the progress of such an attempt? All we contend for is, that the gospel of our Lord and Saviour Jesus Christ, as held by protestants, may have the same degree of toleration which is afforded to the Brahminical and Mohammedan superstitions, to the religion of the Buddhists and the Seeks, to the faith of the Roman Catholic and the Ar-



menian christians. Sir James Mackintosh, in a letter from India in 1807, is said to have remarked, "that all religions were tolerated in that country except christianity." We wish this reproach to be wiped away. And surely this wish will not be deemed unreasonable in the view of any man, who is not a bigoted enemy to christianity itself.\* In respect to the practicability of diffusing christianity in India, as well as the safety of attempting its diffusion, a doubt can hardly exist in the mind of any man who will take the pains to examine the evidence on the subject. If this be so, how can any one who acknowledges the divine origin of our holy faith, its salutary influence on domestic, social, and civil happiness, and its awful connection with the situation of man, as an accountable being, and an heir of immortality, deny, or question for one moment, the sacred obligation under which we are placed, to attempt its diffusion by those quiet and peaceable means which are alone authorized by the gospel?

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#### DESTRUCTIVE INFLUENCE OF IDOLATRY.

DR. CAREY, whose testimony must be allowed to deserve no small weight, whether we consider his local knowledge, his habits of laborious research, or the uniformly high character which has been given him by all the successive governments of India, during the last fifteen years, thus expresses himself in a letter to a friend:

"Idolatry destroys more than the sword, yet in a way which is scarcely perceived. The numbers who die in their long pilgrimages, either through want or fatigue, or from dysenteries, and fevers, caught by lying out, and want of accommodation, is incredible. I only mention one idol, the famous Juggunath in Orissa, to which twelve or thirteen pilgrimages are made every year. It is calculated that the number who go thither is, on some occasions, 600,000 persons, and scarcely ever less than 100,000. I suppose, at the lowest calculation, that, in the year, 1,200,000 persons attend. Now, if only one in ten died, the mortality caused by this one idol would be 120,000 in a year; but some are of opinion that not many more than one in ten survive, and return home again. Besides these, I calculate that 10,000 women annually burn with the bodies of their deceased husbands. The custom of half immersing persons supposed to be dying, undoubtedly occasions the premature death of many, and the multitudes destroyed in other methods would swell the catalogue to an extent almost exceeding credibility.

"How much should every friend of the Redeemer, and of men, desire the universal spread of that gospel, which secures glory to God in the highest, and peace on earth!" *Ch. Obs.*

\* We are happy to learn, that the East India Company's charter as renewed in June last, makes ample provision for the propagation of christianity in India. *Ed.*

## MEMOIR OF REV. LEWIS REES.

## OF WALES.

THE Rev. Lewis Rees was born March 2, 1710, near Neath, Glamorganshire. His parents were pious characters, members of the dissenting congregation at Blaengwrach. They were blessed with two children, the subject of the present memoir, and a daughter who, at an early period of life, was admitted a member of the church, and had the happiness of dwelling in the house of the Lord all her days. She died a little before her brother. Mr. Rees, when young, gave satisfactory evidence that he was the subject of divine grace, and doubtless to the unspeakable joy of his pious parents, joined the church before mentioned.

Soon after this, the congregation observing that he possessed good abilities, serious piety, and great gifts in prayer, encouraged him to go to school to Mr. Henry Davies, their minister, with a view to his engaging in the work of the ministry. After leaving this school, he enjoyed the instruction of several persons, till he was recommended to an academy, then under the care of the Rev. Vavasor Griffiths. When he had been there a few months, his tutor, apprehending that he was already qualified for great usefulness in the church, earnestly advised him to enter immediately on the great work of preaching the gospel. "There is," said Mr. Griffiths, "very great need of labourers in the vineyard of Christ in Wales, and you seem a workman ready for labour; therefore, I think it your duty to engage in it without delay." Though Mr. Rees had a great desire of an academical education, and such were his parts and diligence that he certainly might have become a distinguished scholar, yet after mature consideration of his tutor's advice, he made up his mind to leave the academy, that he might engage in the work of his Divine Master with all his might.

The Rev. Edmund Jones, who had been through the counties of North Wales, knew there was much want of a minister at Llanbryn-mair. He proposed to Mr. Rees to accompany him thither, and continue a short time upon trial. To this proposal Mr. Rees agreed. On their journey, night overtook them; they lost their road in a thick wood, in which they wandered for some hours; they arrived at length, however, though they scarcely knew how, at Tymawr, where they intended going, about two o'clock in the morning. As soon as they entered the house, Mr. Jones desired to have a room to himself, where he spent some time in prayer; and such power had he to wrestle with God for a blessing on the coming of Mr. Rees, that he firmly believed God had many people in those parts to be called, through his ministry.

There had been a small society of Dissenters at Llanbryn-mair for many years. When Mr. Rees first came into the neighbourhood, the society worshipped God in a small room, which had been used for the purpose more than sixty years. The hearers

and communicants were but few ; but after his coming there was a great increase of both hearers and members. The enemies of the gospel observing this, became jealous of his growing popularity, raised a persecution, and by degrees the congregation was deprived of their place of worship : but this circumstance, though grievous at first, was overruled for good.—Mr. Rees and his friends were induced thereby to set about building the chapel, in which the congregation continue to worship God until this day.

It seems Mr. Rees came first to Llanbrynmair about the year 1734, and continued to labour there, and in many other places in North and South Wales, four years before he was ordained. His ordination took place April 13th, 1738. About the year 1740, he married Esther, daughter of Mr. Abraham Penny. When asking his consent, the gentleman inquired what property he had. Mr. Rees took up a Bible, which accidentally lay by his side, and said, “Sir, My chief inheritance is this book.” The gentleman was well satisfied both with him and his inheritance, and readily consented to his marrying his daughter.

After being ordained, and having a convenient place of worship erected, and the spirit of prejudice and persecution being in a happy degree overcome, Mr. Rees was unwearied in labouring for the advancement of the Redeemer’s interest and the good of souls. Indeed, he counted not his life dear to him, so that he might finish his course with joy, and the ministry he had received of the Lord Jesus, to testify the gospel of the grace of God ; and it pleased the Lord to give him many souls as seals to his ministry.

The prospect with regard to religion in North Wales, at that time, was very gloomy. There were but six places appropriated to the worship of God, besides those of the establishment. There were, however, a few Dissenters in other places, who worshipped God in dwelling-houses ; but God’s holy Sabbaths were shockingly profaned, and all manner of vice sadly prevailed. This state of things caused Mr. Rees much sorrow ; and he greatly exerted himself to preach the gospel in other places, besides those under his own immediate care ; and also used his utmost endeavours to prevail with ministers in South Wales to come occasionally to preach the gospel in the northern counties. It was at the earnest desire of Mr. Rees that the late Mr. Howell Harris first came to preach in the neighbourhood of Bala.

In the first years after Mr. Rees came to Llanbrynmair, he occasionally supplied a small dissenting congregation at Bala. At one time when he was preaching there, a person of the name of Meyrick Davies, from the parish of Llanerchwyllyn, happened to be one of his hearers, and was much pleased both with the man and his doctrine. He desired Mr. Rees to come to his house to preach.—He promised he would, and the time was fixed. On the day appointed he went, and found many of the neighbours assembled ; but all, both men and women, according to the custom of the country at that time, busily employed in knitting stock-



ings. He took a Bible and read a chapter, no doubt expecting the people would lay aside their work, and attend to the word of God ;—but they went on still with their employment ! He then endeavoured to explain some parts of the chapter ;—but nothing prevailed with the hearers to lay aside their stockings. At last he thought he would attempt to pray, though he could have but little hopes that the congregation would join him. The last thing he observed before engaging in prayer was, the fingers of all the people busily engaged with their knitting-needles ; but notwithstanding he had no encouragement from the people to begin his prayer, he was abundantly assisted by the Spirit of God. He soon began to hear their groans and sighs, and perceived that there was much weeping among them. When he had finished his prayer, he learnt with pleasure, his hearers had been brought under such concern for the salvation of their souls, that (like the woman of Samaria, who left her water-pot) they had quite forgotten their employment, and let their stockings, knitting-needles, and all fall to the ground. He now found his hearers in a suitable frame to attend ; he experienced great comfort and enlargement in preaching to them the words of eternal life ; and this sermon was made the power of God unto the salvation of many.

At the earnest request of the people, Mr. Rees, in a short time, paid them another visit, and preached on the Sabbath, both morning and afternoon ; and the word was attended with great power. Many were ready to cry out, ‘ What shall we do to be saved ? ’ Mr. Rees encouraged Meyrick Davies to get his house registered, and promised he himself would come to preach to them as often as he could ; and do all in his power to get some assistance for them from others. Thus the gospel of Christ was first introduced at Llannwchllyn : where, through the blessing of God, the cause is in a flourishing state until this day.

In going from Llanbryn-mair to Llannwchllyn, Mr. R. suffered much persecution at Dinus and Llan-y-Mowthly. Many a time he set out on Saturday night, at bed-time, not deeming it safe to travel in the day, that he might preach at Llannwchllyn on the Sabbath. Meyrick Davies had a brother, whose name was Morgan Davies, who was a very strong man, and a great fighter.—Morgan, though far from being considered, at that time, a serious man, greatly respected Mr. Rees ; and when returning home on Monday, Morgan, with a great ashen-stick in his hand, would accompany him, to protect him from the adversaries. If he saw any of them begin to be turbulent he would shake his fist at them, and say, “ When I shall have set this good man out of danger, I will come back and settle with you.” At one time he happened to meet the minister of Llan-y-Mowthly, who had been in the habit rather of encouraging than preventing his parishioners to abuse him. Mr. Rees complained to him how ill he was treated in his parish. The clergyman said it was unreasonable for the Presbyterians to be tolerated in this country ; but that in Scotland they had liberty.—Mr. Rees answered, “ I hope, Sir, you



act from a higher principle in religion, than a regard to the custom of the country in which you happen to live ; eise, if you were to change your country, you must change your religion :—If you were to go to Scotland, you must be a Prebyterian ; if to Italy, a Catholic ; if to Turkey, you must renounce your Bible entirely, and receive the Koran as the rule of your faith and practice.”—The clergyman, who it seems had some candour, saw so much reason in this, that he promised to use all his influence to prevent his being molested any more ; and none of his parishioners gave him any further trouble.

Soon after Mr. Rees's coming to Llanbrynmair, he went for a Sabbath or two to preach to a small dissenting congregation at Pwllheli, in Carnarvonshire. A great concourse of people came to hear him. This stirred up a mob, who apprehended him, and took him first before Mr. Barry, of Wern, a magistrate in the neighbourhood ; and from thence before Mr. Owens, of Gaetre, who was Chancellor of Bangor. The Chancellor behaved more like a raving madman than a minister of Jesus Christ. He laid hold of a sword, and threatened to kill Mr. Rees with his own hand ; and, with the sword, cut his great coat in such a manner, that it never could be worn afterwards. Nothing, certainly, but the good providence of God, prevented the sword, which cut the coat, from piercing the heart. However he was at length dismissed, without any other damage than the loss of his great coat.

At another time he was preaching in Lleyn, not far from Pwllheli ; Mr. Griffiths, of Methlan, sent one Henry Roberts, who was generally called Harry Denan, with a warrant to apprehend him, and take him before Mr. Owens, rector of Llaniestyn. Mr. Owens, after he had asked him a few questions, treated him with kindness, and dismissed him. Mr. Rees went to lodge that night at Gwynfryn. The following morning, while he and the family were at breakfast, they heard somebody knocking smartly at the door. Miss Philips, who was afterwards the wife of the Rev. Mr. Thomas, of Pwllheli, went to open the door. Who should be there but Harry Denan, with a fresh warrant to apprehend Mr. Rees. As soon as Miss Philips had learnt his errand, she rushed upon him, laid hold of his collar, threw him down flat on his back on the pavement. She left him there lying quietly, went into the house, and locked the door.—“ And this,” says Mr. Rees, when relating the anecdote, “ was the last I saw, or heard, of my friend Harry Denan.”

Mr. Rees was the first of all, except ministers in the established church, who preached in the island of Anglesea. I heard the account as follows :—In the island there were three brothers, who were uneasy in their minds, lest their religion should not prove right : but they did not know how to obtain a better religion. About this time a person of the name of William Pritchard, a member of the dissenting congregation at Pwllheli, came to reside in the island. He was a very pious and respectable man. The three brothers heard of his character, and were not easy till they

became acquainted with him ; and great was their mutual comfort in each other. They soon began to meet on Sabbaths for worship. At their desire, Mr. Rees, with a few friends from Pwllheli, went to the island on a Sabbath-day to attempt to preach the gospel. When he came to the place, he found a great number of opposers collected, with a design of mobbing him. He gave out a stanza to sing—" I will lift up my eyes to the hills, from whence cometh my help," in Welch verse. The opposers thought that an *armed force from the mountains* of Carnarvon was just coming to defend the preacher, and were so alarmed that they continued quiet during the singing. When he engaged in prayer, many of them were brought under such concern for their souls, that they seemed to have lost their hands ; consequently he had peace and quietness to preach to them ; and great power seemed to attend the word. But in the afternoon, those who had not been affected by the morning sermon, seeing no armed force likely to come, and having been joined by others of the same spirit, grew more outrageous, prevented Mr. Rees's preaching ; and it was with great difficulty he made his escape unhurt. After this William Pritchard and his pious friends, met with much opposition : nevertheless, the cause of the Lord finally prevailed in the island.

Though Mr. Rees's life was often in danger, yet he was so preserved by the gracious hand of God, that he was never hurt excepting once. One Sabbath morning, as he was going to preach at Aberhavesp a lusty man, whose wife had lately joined the society, gave him such a violent blow with a large club, on his head just as he was alighting from his horse, that he fell to the ground, and was for a few seconds insensible. However, he was assisted to rise, and walk into the house ; the blood was stopped with a bandage ; and when he had taken a little refreshment, he was enabled to preach to the people. He carried the scar of this wound with him to his grave.

In the year 1759, Mr. Rees accepted a call from the church at Mynydd-bach, near Swansea, to be co-pastor with their aged minister, Mr. Samuel Jones ; and removed thither to reside. His chief motive for taking this step was an attachment to his native country, and a desire to promote religion among his old neighbours : and he was the less reluctant to leave Llanbrymair, because he was satisfied the late Rev. Richard Tabbott was well qualified to succeed him as pastor of the church. Mr. Rees's ministry was much blessed in his native country. The year after he came, the old meeting-house being too small, was taken down, and a new one erected. In the year 1770, a new meeting-house was erected at Sketty ; and in the year 1780, another was erected at Morriston, two branches of the Mynydd-bach congregation.

He continued in great peace with his people, faithfully discharging every part of the Christian ministry till the death of Mrs. Rees, which happened Sept. 5th, 1794. The good man was now in the eighty-fifth year of his age, and had lived with Mrs. Rees, enjoying every domestic comfort, 54 years. Being in a measure

dejected by this privation, and sensible of the decays of nature, he informed the church that he considered himself unequal to the whole work of the ministry, and desired they would look out for some one to assist him. The church gave a call to the Rev. David Davies, who came to settle among them the following year.

In the year 1798, Mr. Rees, and his son Dr. Rees of London, attended the Annual Assembly at Carmarthen. The Doctor preached first, and his aged father after him. It was very pleasing to the congregation to see the venerable saint whose hoary head was such a crown of glory, now on the confines of Heaven, being in the 89th year of his age, standing up after his son, to preach the words of eternal life. This had such an effect on the hearers, that there was scarcely a dry eye in the place; and the tears continued to flow very plentifully during the whole of the sermon.

He continued to preach occasionally till very near the time of his decease. His last sermon was from 1 Cor. ii. 2, 'For I determined not to know any thing among you save Jesus Christ, and him crucified.' This discourse much affected the people. All thought it very likely they were no more to see their venerable pastor in the pulpit, nor attend to the messages of grace from his lips; and he himself seemed sensible he was now finishing his public work on earth. Having been faithful unto death, he was gathered unto his people in great peace, March 21, 1800. His valuable life was prolonged to the age of ninety years. He laboured at Llanbrynmair, and places connected with it, 25 years, and at Mynyddbach 41. His funeral was attended by a vast number of people, who were much affected in paying this last tribute of respect to their aged minister. No doubt many were ready to exclaim, 'My father, my father; the chariots of Israel and the horseman thereof!' His funeral sermon was preached by the late Rev. Evan Davis, of Llanedy, from Luke ii. 29, 'Lord, now lettest thou thy servant depart in peace,' &c. He had appointed the preacher, and fixed on the text, many years previous to his decease. In the Meeting-house at Mynyddbach, there is a small monument erected to his memory, bearing an honourable testimony to his character.

Having given an account of some remarkable passages in the life of Mr. Rees, let us take a brief view of his general character.

As the master of a family, he well attended to Paul's charge to Timothy: That a Bishop should 'rule well his own house, having his children in subjection, with all gravity.' His care extended not only to his children, but to his servants, that their conduct should be, at least, outwardly moral and decent. He once had a servant who did not behave well: he called him into his study and said, 'If you continue in my service, either you must reform your conduct, or I must give up the ministry.'

All who were acquainted with Mr. Rees, unite in testifying that they never knew a minister who excelled so much in the gift and spirit of prayer. Many, doubtless, will have reason to bless God forever, for an opportunity of joining him in this heavenly exer-



cise. A pious man and woman of his acquaintance had an only son, whose name was Thomas ; who, to the great grief of his parents, began to turn out very wild. Mr. Rees went to lodge at the house ; and the father and mother, with many tears, informed him of the ungodliness of their son. The following morning, before family prayer, Mr. Rees took hold of the young man's hand, and spoke very seriously and affectionately to him respecting his salvation. In family worship he prayed for him with great enlargement, and, amongst others, used the following expression :—O Lord, say to this Thomas, ' be not faithless, but believing.' The words, to use his own expression, entered his heart like a sword, and a permanent change was effected : he soon became a church member, and was an ornament to his Christian profession till death. A minister of the gospel, in the principality, son of an old friend of Mr. Rees, has frequently related the following anecdote, which I shall give in his own words :—' When Mr. Rees was on a visit at Llanbrynmair, after he had gone to reside at Mynydd-bach, he called at my father's house on a certain day, about noon, a few weeks after the death of my mother. After some conversation with my father, he desired to have the family together : he sat down in an elbow-chair, called the children (seven in number) to him, one by one, beginning at the oldest ; with great affection took the hand of each, asked his name, and spoke a few words according to the child's age. After reading a chapter, and explaining some parts of it, he kneeled down and prayed, enlarging particularly for each individual in the family, mentioning the names of such as had Scripture-names. Though at that time I was only eleven years of age, an impression was made on my mind which time can never fully erase.' I believe, the above may be considered as a fair specimen of Mr. Rees's general manner of visiting his friends. His custom in praying in families was, to mention the names of such in the family as had scripture-names ; and he was scarcely pleased if his friends called their children by any other. Perhaps it would not be prudent for many ministers to attempt to imitate Mr. Rees in this ; but, by reason of his very uncommon gifts, he could do it with such propriety and gravity, that it was scarcely possible the most inconsiderate person could remain unaffected.

Mr. Rees used his best endeavours that none of his people should live without family-worship. He was once endeavouring to prevail with a young professor to begin to pray in his family. The person said he had a great desire of engaging in this work ; but he feared he had not sufficient gifts to pray publicly. Mr. Rees said he would write him a prayer if he would promise to use it. He said he certainly would. The prayer was composed, and the man devoutly used it for some time, both morning and evening ; —but on one occasion, as he was reading his prayer, the candle went out ; notwithstanding which, the good man proceeded with great comfort and enlargement ; and he found no need of a written prayer ever after.



A very prominent feature in the character of Mr. Rees, was a happy union of gravity and cheerfulness. The writer has frequently heard the companions of his best days say, that they did not remember ever to have seen him indulge so much levity as to unfit him for religious conversation; and yet he was always so cheerful, that he could scarcely fail to engage the affection of all, especially young people. He seemed never to forget that he was the 'messenger of the Lord of Hosts,' as well out of the pulpit as in it;—and that he ought to leave a testimony for God and religion in the bosoms of all he conversed with. He was particularly careful to manifest, both in his doctrine and conduct, that religion is not calculated to make us melancholy, but to fill the mind with the most exalted joy and eternal satisfaction.

Mr. Rees possessed, in an eminent degree, the happy art of administering reproof with the best effect, without giving offence. At one time, just after concluding a prayer-meeting, he laid hold of the hand of one of the elders of the church, who, it seems, had not attended prayer-meetings as he ought to have done, and said, 'My old friend, S——, if you know of any who neglect the prayer-meetings, reprove them; reprove them sharply, my friend.'—But he knew how, when occasion required, to be very severe in reproofing impropriety of conduct. He was once at Aberhavesp preaching the funeral sermon of a very good woman, and while making some remarks on Solomon's description of a virtuous wife, a young lady, genteelly dressed, looked him full in his face and smiled. He made a pause, fixed his eyes upon her, and said 'Solomon has described another character, very different from that of the virtuous wife: one part of the said description I shall take the liberty of repeating.—As a jewel of gold in a swine's snout, so is a fair woman without discretion.

Of Mr. Rees' children two only are living, viz. Rev. Abraham Rees, D. D. F. R. S. editor of the *Cyclopedia*, publishing in London, and Mary, who is the wife of Rev. John Davis, of Llansemlet.

[*Lon. Evan. Mag.*



#### MR. WEBLEY'S RELAPSE.

THERE is a periodical publication, called "*The Monthly Repository of Theology and General Literature*," of which, though it is the general and accredited vehicle of Socinian sentiments, but few of your readers probably have heard. In the eighty-third Number of that work, published on the first of December last, there is an interesting correspondence, to which I beg leave to draw your attention. An apparently illiterate man, but of sound sense and upright intentions, named Samuel Webley, had been "pastor of the general Baptist church, at Wedmore, Somersetshire," and had annually received pecuniary assistance from an establishment in London, calling itself "*The Unitarian Fund*." This good man has recently "*RELAPSED into Trinita-*

rianism," for so the Socinians characterize his change of sentiment ; and the correspondence I am now about to describe, passed, on this occasion, between Mr. Webley and a Mr. Robert Aspland, who, though he was educated at the expense of the *particular* Baptists, under Dr. Ryland, of Bristol, now discharges the duties of *Secretary of the Unitarian Fund*.

The object of Mr. Webley's first letter, is to inform his "Unitarian" friends of his recent change of opinion, and in consequence to decline any farther assistance from them. The following is the simple account of the process which terminated in the total "relapse," as the Socinians will have it, of this inquirer after truth. "My change of sentiment has, in some measure, been effected through some of the doctrines which I found in the books which you sent me yourselves ; viz. those where the authors have taken so much pains in denying the miraculous conception of Christ, his preexistence, and atonement for sin, &c. Finding these points denied, and written against by some of the friends of your Fund, I resolved to *examine the Scriptures* with greater attention than I had before done. I therefore took the New Testament in hand, with the intention to read it, as if I had never seen it before ; *earnestly praying to God to guide me with His Holy Spirit ; and at the same time solemnly promised Him, to follow wherever He and the sacred penman should lead.* The result of which is, I am now *firmly persuaded*, not only of the above truths, but that Christ, respecting His divine nature, is co-equal and co-eternal with His Father, and that His death *was designed to be a propitiatory sacrifice for sin.*"

In reply to this, Mr. Secretary Aspland sends Mr. Webley, a long, able, and artful epistle. He tells him, that the greatest fanatics, even Joanna Southcott and the Calvinists, fancy they have "divine teachings;" and that, as they delude themselves, so may he : he insinuates pretty plainly, that interested motives, as well as the grace of God, may have had some effect in producing Mr. W's change of mind ; endeavours to blind his eyes with crude Socinian metaphysics ; and thus to restore him from his "relapsed" state. From the language employed by Mr. Aspland, I beg to present you with a few passages. "You have adopted new objects of worship ; and can you feel in the worship of 'Gods many, and Lords many,' perfect satisfaction in your own mind, that you obey the requirement of the man Christ Jesus ?"—"You will probably, agreeably to the *fashion* of the times, allot Him *two* natures ; but you might just as well, as far as Scripture is concerned, ascribe to Him two hundred, or two hundred thousand !" "The operation of putting out an eye cannot take place without extreme anguish ; and will you pardon me for saying, that I consider you as having been employed of late *in extinguishing the light of your mind.*" "If an angel from heaven were to preach to me the Trinity, the Deity of Christ, and the incapacity or unwillingness of the Almighty to pardon sin without full satisfaction, I should, as I valued my soul, *hold his doctrine ACCURSED !*"

Can it be imagined, Mr. Editor, that the writer of this bold climax, in a country where the sentiments he thus impugns make a part of the established religion, and are held by nine-tenths of the body of Christians of all persuasions, should have lately complained in public, that in England toleration is very limited and imperfect?

Mr. Webley is not staggered, either by the sophistry, the vehemence, or the denunciations of Mr. Aspland; but adheres firmly to his new creed: and in reply gives a concise, but most satisfactory defence of its leading points. Nothing tends more completely to shew the force of truth, than the triumph of the plain good sense of such a man as this, over the art and talent of his opponent; and it is principally for the sake of the important practical lesson this furnishes, that I have troubled you with this narration. "The first particular," (says Mr. W.) "which caused some doubtful apprehensions respecting the truth of my former persuasion, was the attributes which I find the inspired writers ascribing to the Lord Jesus. Of course, nothing short of Deity could exist from all eternity; I have therefore concluded that the following passages must denote the proper divinity of Christ. Micah, speaking of his nativity, says that His 'goings forth have been from of old, from everlasting.'" Mic. v. 2. St. John observes, that 'in the beginning was the Word, and the Word was God.' God Himself says, respecting His Son, 'Thy throne, O God, is forever and ever.' St. Paul also tells us, that 'Jesus Christ is the same yesterday, to-day, and forever,' and that 'all things, both in heaven and earth, were created by Him.' I have therefore been thinking with myself thus: If nothing was created without Christ (as John says that it was not,) how could he himself be a created being?

"Solomon tells us, or at least observes in his prayer, that 'God only knows the hearts of all the children of men,' (1 Kings viii. 39,) and yet Christ says, that all the churches shall know that I am He that searcheth the reins and the hearts, Rev. ii. 23. Christ also gives us to understand that He is capable of being in various places at the same time, and that He can pardon the sins of men. Peter observes, that He knows all things.—These, I have been thinking, are prerogatives that can belong to no person but a Divine one. Another particular, by which I was led to embrace my present views, is the names and titles which I perceive the sacred penman of the Scriptures ascribing to Christ; titles, which I cannot believe God would ever have suffered any creature whatever to be called by:—such as 'the mighty God, the everlasting Father,' 'God over all,' 'the true God,' 'the only wise God, our Saviour.'

"Another particular, through which I have been inclined to believe the divinity of Christ, is this: We are strictly forbidden to worship any other person but God, and yet God himself authorizes all the angels in heaven to worship Christ; and He certainly has been worshipped by various saints upon earth, and that by Divine consent and approbation; and the thousands which St.



John saw in heaven were all paying divine honours to the Lamb that was slain. I can therefore feel my mind perfectly easy and satisfied, when I am engaged in the same employment as the glorified saints above are.

"Respecting God's dying, I entertain no such idea; but it now appears to me with considerable evidence, that Christ possessed two natures, human and divine,—the former of which suffered and died. If He had not two natures, how could He be both 'the root and offspring of David?' How could He be both 'the Lord and Son of David?' In one and the same sentence He is said to come of the Jews 'as concerning the flesh,' and yet is 'over all God blessed forever.' Christ also informed Nicodemus that *He was in heaven at the same time that he was talking to him upon earth*. At present, I see no possibility of reconciling these passages without admitting the idea of two natures in Christ."

I must confess, Mr. Editor, that the argument from the last clause of John iii. 13, of which Mr. Webley has so successfully availed himself, was one which had never before occurred to me. As Mr. Aspland does not condescend to continue the correspondence, I turned anxiously to the Socinian "*Improved Version*" of 1808, to see in what way they surmount the difficulty; and this is it:—"Who is in heaven. This clause is *wanting* in some of the *best* copies. If its authenticity is allowed, it is to be understood of the knowledge which Christ possessed of the Father's will." Your critical readers will duly appreciate the unfounded boldness of the *assertion*, and the puerility of the *explication*. I may just add, that they who will compare the original of this passage with that of Rev. i. 4, 8, will perceive that it might, without any unnatural straining, have been rendered much more emphatically than in the common version; for it is as though our Lord had said, "I, who am now conversing with thee, am THE EXIST-ER, the Fountain of Being, in heaven."

Many reflections, suggested by this interesting correspondence, might now be made; but as they will naturally present themselves to the minds of all your contemplative readers, I shall here close this communication: and remain, Sir, Yours, ACADEMICUS.

[Chris. Ob.

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EXTRACT OF A LETTER FROM REV. ISAAC CASE, TO THE PRESIDENT OF THE SOCIETY.

Readfield, June 11, 1813.

DEAR BROTHER,

THESE lines are to inform you, I am yet on this mortal stage. Oh, that my heart, my life, my all, was more devoted to Him that gave up his precious life for the ransom of my poor guilty soul. Since I wrote you last, I have been employed as usual, in attempt-



ing to preach Christ, and him crucified, amongst the poor and destitute. I have laboured in the counties of Kennebeck, Somerset, and Hancock. I have but little to communicate of any great success in my labours, or of the prosperity of Zion where I have been, I shall therefore be short in my detail.

In January, on my way to Sandy River, I preached in the western part of Mount-Vernon. Here the Lord hath poured out his Spirit, revived his children, and converted some poor sinners. A young man rose up after sermon, and declared what God had done for his soul. He mentioned that he was powerfully arrested at Eastport, two hundred miles from this place, the summer before last, when I baptized a young woman. I preached in Vienna in the evening. Here after sermon a woman rose up and spake of the goodness of God to her soul. She also mentioned, that she was awakened in her youthful days under my preaching; but the poor creature had laboured under many doubts and fears respecting the grounds of her hope; but I believe this evening was made a season of consolation to her soul. There hath been a good work in this place under the Methodists. At the request of some of the society, I preached in their new meeting-house the Lord's day following; I believe the good Lord was in the midst. In the month of February, I went as far as Paskatouques River, and preached in a number of new towns. God hath been very gracious to this wilderness, and caused it to bud and blossom as the rose. There has been a considerable addition to the infant church in New-Charlestown, that was gathered when I was there near three years ago. I visited Blakesburg, where are a few scattered inhabitants, poor in this world, but I trust the Lord hath bestowed on some of them the true riches. I preached in the evening in a log cottage. And as we had no candle, we made use of shavings to read and sing by. I trust, however, that the candle of the Lord shone upon us. If I had been in the habit of using notes, I should have been in some difficulty on this occasion. I went home with Esq. Ginnerson, who, with his wife, and oldest son, are all pious. He was awakened at a baptizing in New-Charlestown, near 3 years ago, but has lately been set at liberty and joined the church in that place. I visited a place called Lowstown, where a Baptist Church was constituted in January last. There is a number of substantial brethren here, and the prospect is favourable respecting them. We had a number of precious and very refreshing meetings together. May the kind Lord keep, and greatly multiply them. Since my return, I have preached in various places where they appeared to *gladly receive the word*, and were thankful for my visiting them. I saw a young man a few days past, who appeared to be a special instance of God's distinguishing grace. He is about twenty-two years of age, he had been a strict pharisee for twelve years, very attentive to religious duties, and settled upon a plan of works; but the gracious Lord was pleased to discover to him the state he was in by nature; his conviction was very keen and distressing, for several days and nights

he could scarce eat, drink, or sleep, but was crying for mercy. The Lord hath appeared for his deliverance : he is now rejoicing in his name and is much engaged for the salvation of others ; telling them that they cannot get to heaven by their own works. This took place in Mount-Vernon where the Lord is pouring out his Spirit, and converting sinners to himself.

I am this morning about to set out to visit the eastern shore, and some of the Islands of the sea ; I hope my gracious Master will go with me. With much esteem and christian love, I hasten to subscribe myself your brother in the best of bonds,

ISAAC CASE.

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### ON THE WASHING OF FEET.

- For the Bap. Miss. Mag.

MR. EDITOR,

As the question, whether the washing of the disciples' feet, according to the example in John xiii. 14, 15, be an ordinance,\* has been agitated of late among some of our brethren ; if you think the following observations will throw any light on the subject, you are at liberty to insert them in your Magazine. R. I.

JOHN XIII, 14, 15. "IF I then your Lord and Master, have washed your feet, ye ought also to wash one another's feet : For I have given you an example that ye should do as I have done to you."

The question here is, whether the example set by our Lord is to be observed by a church, in its church capacity, at regular seasons, in the same manner as a church is bound to observe the ordinance of the Lord's Supper ; or whether it be an example of humility and affection, which christians, as individuals, are bound to observe, one toward another, on all proper occasions, in the same manner as they are bound to "distribute to the necessity of saints," to "be given to hospitality," and to "condescend to men of low estate."

That the latter is the true meaning, I am induced to believe, 1. From its having been an ancient practice among eastern nations, frequently to wash their feet, especially after travelling. (Gen. xviii. 4. xix. 2. xxiv. 32. xliii. 24. Judges xix. 21. 2 Sam. xi. 8 Cant. v. 3. Luke vii. 44.) This washing was generally considered as a menial service, and if performed by one not a servant, as an *act of humility*. 1 Sam. xxv. 41. 1 Tim. v. 10. That *this* was the example here set is evident from our Lord's own words. "Ye call me Lord and Master." What is

\* This word is here used in the same sense as when applied to the Supper.

the inference? If I your Lord and Master have washed your (the disciples') feet, surely you the disciples ought not to think it beneath you to wash each other's feet. The condescension of one disciple to another, cannot be compared with my condescension to you. For "the *servant* is not greater than his *Lord*." This is not the only instance in which our Lord refers his disciples to his own example for humility. "Ye know," says he, Matt. xx. 25—27, "that the *princes* of the Gentiles exercise *dominion* over them, and they that are *great* exercise *authority* upon them. But it *shall not* be so among you. But whosoever will be *great* among you, let him be your *minister*, (diakonos.) And whosoever will be *chief* among you, let him be your *servant*, (doulos) *even as the Son of man came not to be ministered unto, but to minister*. Admitting this to be the true construction, the most powerful incentive is here offered to the true followers of Jesus to acts of kindness, benevolence and compassion, towards their brethren, however necessitous, or even despicable in the eyes of the world their condition may be. But on the other hand, considered as an ordinance, it is a useless ceremony, an adherence to the letter, to the loss of the life, and spirit of the precept.

If it be said that the letter is too express to admit of explanation by other scriptures or by argument, it may be answered, that it is not more so than in the following precepts. "Resist *not* evil." "Whosoever shall smite thee on thy *right* cheek, turn to him the *other* also." "*Lay not up for yourselves treasures upon earth*," "*Give to him that asketh thee*." Express as these precepts are, it is agreed on all hands that they are not to be literally understood. Would to God, for the honour of the Redeemer's cause, that they were not explained away, as they are by too many, both by word and practice, to mean little or nothing.

But, secondly. The following passage from the first epistle of Paul to Timothy, Chap. v. 9, 10, may be considered as containing conclusive evidence on this subject. "Let not a widow be taken into the number, under three score years old, having been the wife of one man, well reported of for good works: If she have brought up children, if she have lodged strangers, if she have washed the saints' feet." *If* she have washed the saints' feet, clearly implies that the practice was not universal: that *all* did *not* wash the saints' feet, and even that there were in the church those of *three score years old* who had never practised it. Of course it could not have been an ordinance, unless we suppose that members might be in good standing and *neglect* the ordinances. But this we are not at liberty to do, for they are of universal obligation. Matt. xxviii. 19, 20. 1 Cor. iv. 17. vii. 17. But if an ordinance, why did Paul mention this and omit the Supper? Why mention that of the least, and omit that of the greatest importance? And why should the observance of one ordinance add to her qualifications more than another? The truth is, The apostle has no respect to ordinances in this passage, but to those virtues and tender compassions which adorn the charac-



ter of a pious woman, and eminently qualify her for the superintendence of her poor and afflicted sisters in Christ.

There remains one other consideration of equal weight with the writer. It is a commandment of the Lord, which respects the conduct of a *church* when met together in *one* place, that all things be done decently and in order. 1 Cor. xiv. 23, 37, 40. If the washing of the saints' feet be an ordinance, I know not how this commandment of the Lord can be complied with. If it be said that the church may be separated for this purpose, I ask by what authority? I know of no precept or example which warrants, much less *requires* a division of the body of Christ when attending on his ordinances, or worship, *as a church*. On the contrary, the passages referred to clearly imply that both were observed by the whole church met in one place. 1 Cor. v. 4, 11, 17, 18, 20, 33, xiv. 23, 26. Acts i. 14. ii. 1, 44. xx. 7.

But again. If an ordinance, who is to be the administrator? Is every member, male and female? This must be the case, if the example be literally taken, or if taken in any sense as an ordinance. For the compliance of *one* with the example, will be no compliance of *another*; and *then, each* disciple must wash *all* the other's feet, *for thus did Jesus*, and thus do his words direct, "that ye," that is, *each* of you, not *some* "should do as I have done to *you*," that is, wash *all* the others' feet.\*

A church consisting of four hundred members, in thus literally attending to this example of our Lord, allowing it to take but *one* minute to wash a disciple's feet, and allowing the use of but one bason and napkin, according to the example, would occupy exactly eleven days and twenty hours. Or, allowing the use of as many basons and napkins as could be used by such a church, which would be two hundred, and allowing the time above mentioned to wash a disciple's feet, which certainly is the shortest, and allowing them sufficient skill so to place the members as to know when each had washed all the others, which is no small allowance, such a church would consume ten hours, exclusive of the time usually devoted to prayer and praise when attending on the ordinances of our Lord.

The church at Jerusalem, but a few days after our Lord's ascension, consisted of upwards of five thousand. It is unnecessary to shew that it would be impracticable for such a church to follow this example. And proof that a supposed precept is impracticable in execution, is proof sufficient that it never was commanded by infinite wisdom.

Lastly. The silence of scripture on this subject, both as to direction and example, affords sufficient evidence that the apostles, to whom this command was given, did not understand it as an ordinance. For although we are told that they who gladly received the word were *baptized* and added to the church; and although the church continued stedfast in the Apostle's doctrine,

\* Which also forbids the idea of a separation of the church in attending to this example.

and in *breaking of bread*, Acts ii, 41, 42, we hear nothing of the *washing of the disciples' feet*: A silence which cannot be reconciled with the parting injunction of our Lord to the Apostles, to "teach converts to observe *all things* whatsoever he had commanded them," if the washing of the disciples' feet had been one of them.

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EXTRACT OF A LETTER FROM MRS. JOHNS, TO MRS. ROGERS  
OF PHILADELPHIA.

*Serampore, December 22, 1812.*

MY DEAR MRS. ROGERS,

AFTER the kind attention manifested to me and mine when a stranger in a strange land, I should feel ungrateful, were I to let the return of the Harmony pass by, without writing a few lines to you. The friendships I formed in America are of a nature not soon to be forgotten. Had we remained longer near to you, I think I should have ever found a kind friend and advisor; but as every thing on earth is fluctuating, so are friendships. We were called to part when our acquaintance was in the bud; but even this we shall not lament, if we are made useful in the station in which God hath placed us. This was our view in leaving our native land, and this I trust is the main spring of our actions at this time. Here is a large field for usefulness, and much good example before us.

Our passage from the Capes of Delaware to the Isle of France was, for the most part, pleasant. We arrived at Port Louis the beginning of June, and continued there until the beginning of July, when we again set sail for Bengal, and arrived at Calcutta on the 9th of August. We landed about 8 o'clock, in the evening, and took lodgings at a House belonging to the mission family, designed for the accommodation of Dr. Carey and the rest of the brethren when they are in Calcutta: And about 2 o'clock next morning, our dear sister Lawson presented us with a very fine little girl. How much reason had we to sing of goodness and mercy, in thus being preserved, on the mighty waters, and being brought to our destined port in health and safety!

Our two dear children, viz. Mary Lawson, and my W. J. bore the voyage remarkably well. I am thus particular, because I know dear Mrs. Rogers felt considerable anxiety on our account. She will be pleased to hear that we are happy in our new situation. There is every thing at Serampore that our most sanguine wishes had hoped for. The elder brethren, as their works testify, are men of indefatigable zeal and activity. To see what their labours have accomplished, we can but exclaim with wonder and astonishment, *what hath God wrought!* On these premises we see paper making, punch cutting, types cast, and the sacred scriptures

translated and printed into most of the languages of the East. In addition to these, we see many native converts to christianity ; when these things are contrasted with the dreadful idolatry and superstition, which prevail all around, they excite feelings which are indescribable.

Soon after our arrival, the Brethren invited as many of the native christians as could make it convenient to come to supper. I think between sixty and seventy came and sat down to supper, with the mission family, and some visitors who were here. It was a delightful sight to see them forget their superstitious Casts, and eat together, and join in concert to sing praises to our and their God and Redeemer. With respects to Dr. Rogers, I am,

My dear Madam, your affectionate Friend,

ANN JOHNS.

.....

#### ORIGIN OF THE BAPTISTS IN NEW-YORK.

IN the year 1709, a Mr. Wickenden of Providence, (R. I.) came and preached in this city, and here suffered three months imprisonment, occasioned, according to the best information which can be obtained, by his having preached without a *license* from an officer of the crown. In 1712, Mr. Wightman of Groton, (Connecticut,) visited the city, by the invitation of Mr. Nicholas Ayers, who had providentially heard him before ; and continued his visits for about two years. His place of preaching was Mr. Ayers' dwelling house. Under his ministry many became serious, and some professed a hope in Christ, among whom was Mr. Ayers, his host. Of these, seven males, and five females were baptized by Mr. Wightman, in 1714, and who are the first known to have been baptized in the city. Having apprehensions from the mob, they, with the administrator, assembled at the water in the night, when the females were baptized ; but during the administration of the ordinance to them, those words addressed by Christ's brethren to him, (John vii. 4,) "*No man doeth any thing in secret when he himself seeketh to be known openly,*" were so impressed upon the mind of Mr. Ayers, as to convince him that it was not his duty to be baptized in that secret manner. He mentioned his impression to the six brethren standing with him, and they all agreed to put off their design until morning. In the morning, Mr. Ayers waited on the Governor, (William Burnett,) related the case to him, and solicited protection. The Governor promised that the request should be granted, and was as good as his word : for at the time appointed, he, attended by many of the gentry of the city, attended at the water, and the ordinance was performed in peace. The governor as he stood by was heard to say, "*This was the ancient manner of baptizing, and is, in my opinion, much preferable to the practice of modern times.*"

[JUBILEE SER. del. by the Pastor of the  
1st Bap. Church, N. Y. Jan. 1, 1813.



MEMOIR OF THE REV. BENJAMIN FOSTER, D. D. LATE PASTOR  
OF THE BAPTIST CHURCH IN GOLD-STREET, NEW-YORK.

MR. FOSTER was born at Danvers, Essex county, (Mass.) June 12th, 1750 ; and agreeably to the custom of the state, received the rudiments of learning at the town school. He professed to have had serious impressions about eternal things very early in life, but not to have been brought into the liberty of God's children until about 20 years of age. At the age of 18, he entered Yale College, in the state of Connecticut, then under the direction of the learned and pious Dr. Dagget. His parents were respectable members of the congregational church, and he had been brought up with strong and conscientious prejudices in favour of the sentiments of that denomination. From these prejudices he was delivered in the following manner : while he was at college several *polemic tracts* on the subjects and mode of baptism made their appearance : the matter of them occasioned so much agitation and private debates among the students, that at length the question on the proper subjects and mode of that ordinance was fixed on as a subject of public discussion. Mr. Foster was appointed to defend *infant sprinkling*. To prepare himself for the dispute he used the utmost exertion : he endeavoured to view the question in every light in which he could possibly place it : he carefully searched the Holy Scriptures, and examined the history of the church from the apostles' times. The result, however, was very different from what had been expected ; for when the day appointed for discussion arrived, he was so far from being prepared to defend infant sprinkling, that, to the great astonishment of the officers of the college, he avowed himself a decided convert to the doctrine that *only* those who profess faith in Christ are the subjects, and that immersion *only* is the mode of christian baptism ; and of which he continued, ever after, a steady, zealous and powerful advocate. He graduated about the year 1772. Soon after, he was baptized and received a member of the first Baptist church in Boston, then under the pastoral care of Dr. Samuel Stillman, under whom also he studied divinity. He was ordained to the pastoral charge of the Baptist church at Leicester, Massachusetts, October 23, 1776, where he continued several years, and then removed to Newport, (R. I.) whence he was called by this church. In the year 1792, the degree of D. D. was conferred on him by the college of Rhode-Island, in consequence of a learned publication of his, entitled, "A Dissertation on the 70 weeks of Daniel," &c. Dr. Foster was considered as, in general, a learned man, but as excelling, chiefly, in the Oriental languages.

The following inscription upon a handsome marble is placed over his grave in the burying ground of this church : "As a scholar and divine he excelled ; as a preacher he was eminent : as a christian

he shone conspicuously. In his piety he was fervent : The church was comforted by his life ; and now laments his death."

This biographical sketch of Dr. Foster is, as to substance, extracted from Hardie's Biographical Dictionary, published in New-York, 1801. [Vide, Jubilee Sermon, &c.

OBITUARY NOTICE OF REV. STEPHEN CHOAT, LATE PASTOR OF THE BAPTIST CHURCH IN WARDSBORO', VERMONT, WHOSE DEATH WAS MENTIONED, PAGE 318.

MR. CHOAT was confined about three weeks, the former part of which he was not thought to be dangerous. He appeared to have a deep sense of the importance of divine things. The worth of souls lay near his heart : Hence when visited by some in his sickness, whom he did not suppose had experienced religion, he earnestly exhorted them to flee to Christ, and be at peace with God.

The thought of leaving his family and flock, in the midst of life and usefulness, it is to be supposed very sensibly affected him. Yet he discovered a calm submission to the will of Providence whatever it might be.

At one time he repeated the 39th Psalm, 3d part, C. M. "God of my life look gently down," &c. which seemed sensibly to express the feelings of his heart. While he enjoyed the exercise of his reason, his faith in the Redeemer appeared to be unshaken. The latter part of his sickness, he was much of the time delirious, but he had intervals of being rational, when his mind appeared to be much on heavenly things. He died on the 30th of May, 1812, in the thirty-ninth year of his age, leaving an afflicted feeble companion, and a large family of small children to feel and mourn his loss.

His funeral was attended on the 1st day of June, by a large concourse of people. The Rev. Aaron Leland of Chester delivered an appropriate and solemn discourse on the occasion, from Acts xi. 24, *For he was a good man, and full of the Holy Ghost and faith ; and much people was added unto the Lord.*

Mr. Choat had been in the ministry only eight or ten years. His talents as a preacher were quite respectable. He was a man of close application, of fervent piety, and of exemplary life. His loss is deeply regretted, not only by his family and the people of his more immediate charge, but by all his brethren in the ministry, and by all the churches who were acquainted with him.

In view of such a trying dispensation are we not led to cry, "*Help, Lord, for the godly man faileth from among men !*"

MRS. ABIGAIL COLLIER.

Died in Charlestown, September 19, Mrs. Abigail Collier, wife of Rev. William Collier, aged 35 years.—As the sermon delivered by Dr. Baldwin on the occasion of her death will shortly be published with an appendix, we refer the reader to that work for farther particulars respecting this valuable sister.

MISSIONARY SOCIETIES.

WE are happy to learn that missionary societies are forming in our Southern States. Mr. Rice, lately from India, is now on a tour in those parts. By letters received from him and from others, we perceive the same missionary spirit pervading the South, which has for years animated the zeal of Christians of the North.

We have already received from their Secretary, the Circular Address and Constitution, of "The Baptist Mission Society of Virginia," constituted at the city of Richmond, October 28, 1813, (as noticed in p. 354.) This Society is formed upon similar principles, and for the same object of the Baptist Foreign Mission Societies in this, and the State of Rhode-Island. We were in hopes to have been able to have added to this list, a *Philadelphia Society* of the same description; especially as a large and respectable Committee was appointed by their Association, in October last for that purpose. Although we have not received any information on the subject, yet we cannot doubt but one has been formed in that city and vicinity. Mr. Rice has also given information of one formed for the same purpose in Charleston, South Carolina. Thus we have reason to hope, that the *walls of Jerusalem will be built*, notwithstanding we live in *troublous times*. Let us, brethren, not cease to offer our fervent prayers to him whose glory appears in building up Zion, that the knowledge of the Lord may cover the whole earth, and the church appear in her millennial glory. *Ed.*

ANECDOTES.

ON the day Mr. Bunyan was called to the ministry by the church at Bedford, there were seven other brethren solemnly called to the same work. Mr. Nehemiah Coxe was one of the seven. He was probably a descendant of a Mr. B. Coxe, a Bishop's son, and some time minister of Bedford, and afterwards pastor of a church in Cranfield. Mr. C. for disputing against infant baptism was imprisoned at Coventry, in 1643.—On a blank leaf of a *discourse on the covenants*, printed in the year 1684, the following anecdote is recorded in MS.

"The author lived at Cranfield, where he followed the business of a cordwainer, and during his residence there was imprisoned for preaching the gospel. When he came upon his trial at Bedford assizes, he first pleaded in Greek, then in Hebrew; upon which the judge called for the indictment, wherein he was styled, "Nehemiah Coxe, cordwainer;" expressed his surprise, and declared that none there could answer him. And upon Mr. Coxe arguing that it was but fair that he should plead in what language he pleased, he was dismissed:" When it is said, that the judge very pleasantly said to the counsellors, "*Well, this cordwainer has wound you all up, gentlemen.*"\* [*Iveney's Life of Bunyan.*]

\* Crosby in his History of the English Baptists gives him the title of D. D. and calls him a very excellent, judicious and learned divine.



## ANECDOTE OF A SCHOLAR.

DURING the Protectorate of O. Cromwell, persons of all denominations were suffered to preach the gospel ; the churches being open to all, and ministers appointed to them by a Committee of Commissioners called *Triers*. Hence Mr. Bunyan who commenced his ministry during this period, was often permitted to preach in the churches. " Being expected to preach in a church in a country village in Cambridgeshire, and the people being gathered together in the church-yard, a Cambridge scholar, and none of the soberest of them, inquired what the meaning of that concourse of people was, it being a week day ; and being told that " one Bunyan a tinker was to preach there," he gave a boy two-pence to hold his horse, saying, " he was resolved to hear the *Tinker prate* ;" and so he went into the church to hear him. But God met him there by his ministry, the discourse making such an impression on his mind, that he embraced every future opportunity to attend to his ministry, and at length became an eminent preacher of the gospel in Cambridgeshire. What a remarkable instance of the sovereign grace of God, who works when, and by whom he pleases !" *ibid.*

Mr. John Bunyan after his imprisonment, used annually to visit London ; where he preached with great acceptance, and was sometimes honoured with the attendance and decided approbation of the great Dr. Owen.

It is said that Charles the second once asked Dr. Owen, how he, being so learned, could sit and hear an *illiterate tinker prate* ! to which he replied, " May it please your majesty, could I possess the tinker's abilities for preaching, I would gladly relinquish all my learning." *ibid.*

## LEVIATHAN AND THE POPE,

" ONE day, when the pope was in full consistory, a cardinal, who is not named, let an anonymous letter\* fall in so cunning a manner, that it was brought to the pope, who ordered it to be read in the presence of the court. The inscription was in these terms.

" Leviathan, prince of darkness, to Pope Clement, his vicar, and to the cardinals, his good counsellors and friends." After an enumeration of very dreadful crimes, which Leviathan ascribes to this corrupt court, and on which he makes them great compliments, exhorting them to continue in this noble course, that they may more and more merit his protection : he inveighs against the doctrine of the apostles, and turns their sober life into the highest ridicule. " I know," says he, " that, so far from imitating, you have their piety and humility in horror and derision. I have no reproof to make you on this account, but that your words do not always correspond with your actions. Correct this fault if you wish to be advanced in my kingdom." He thus concludes, " Pride, your superb mother, salutes you, with your sisters, Avarice, Lewdness, and the rest of your family ; who make every day new progress under your encouragement and protection.

" *Given from our centre of hell, in the presence of all the devils.*"

[*Life of Petrarch, p. 94. Vol. II.*

\* Supposed to have been written by Petrarch.

# BAPTIST FOREIGN MISSION.

*Amount received by the Treasurer of the Baptist Society for propagating the Gospel in India, and other parts, in subscriptions and donations, from May, 1813, to Dec. 1813.*

Dr. Baldwin, . . . . .	5,00	Matthias Crocker, . . . . .	5,00
Mrs. Baldwin, . . . . .	5,00	Mrs. Porter, . . . . .	3,00
Rev. D. Sharp, . . . . .	5,00	Capt. Carver, . . . . .	2,00
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Josiah C. Ransford, . . . . .	7,00	Calvin Stockbridge, North	
Heman Lincoln . . . . .	10,00	Yarmouth, . . . . .	50,00
Tho Kendall, . . . . .	10,00	John Crocker, Lebanon, . . . . .	40,00
E. Lincoln, . . . . .	25,00	Females in do. . . . .	2,55
John Sullivan, . . . . .	2,00	Female Friend, . . . . .	5,00
3d Bap. Ch in Middleborough		Mary Wild, Milton, . . . . .	5,00
by Rev. Samuel Nelson, . . . . .	6,00	Friends in Medfield, . . . . .	17,00
Randolph Ch and Society by		Caleb Douglass, Whitestown, . . . . .	30,00
Mr. Orcutt, . . . . .	19,00	Friend in Harvard, by Rev.	
Stillman Lothrop, . . . . .	3,00	A Samson, . . . . .	5,00
Atherton T. Penniman, . . . . .	2,00	Bap. Ch. and Society, Harvard	
Samuel Adams, . . . . .	4,00	by Rev. A. Samson, . . . . .	14,58
John Clark, St. Johnsbury, . . . . .	2,00	Rev. Thomas Waterman, Wo-	
Samuel Druce, . . . . .	2,00	burn, . . . . .	2,00
John Francis, jun. . . . .	2,00	P Snow, jun. . . . .	5,00
A Friend, . . . . .	1,00	James Beklen, . . . . .	2,00
John Jones, . . . . .	2,00	A Friend, . . . . .	1,00
Moses L. Morse, . . . . .	2,00	David Beal, . . . . .	7,00
Frink Stratton, . . . . .	2,00	Female Friend, Templeton, . . . . .	1,00
Samuel Gridley, . . . . .	2,00	Nathaniel Ripley, . . . . .	12,00
John Stevens, . . . . .	2,00	Bap. Ch & Soc. Framingham,	
Joseph Stevens, . . . . .	3,00	by Rev. Charles Train, . . . . .	10,80
Thomas Howe, . . . . .	2,00	Amos Boynton, . . . . .	3,00
James Hovey, . . . . .	2,00	Amos Sumner, . . . . .	2,00
Amos Fisher, . . . . .	2,00	Collected at Dublin Associa-	
A Friend, . . . . .	1,00	tion, and received by the	
Female Society in Boston, for		hand of George Evans, . . . . .	21,81
Missionary purposes, . . . . .	159,16	Rev. Elijah Montague of Lev-	
Lady in Beverly, by E. Lincoln, . . . . .	2,00	erett, Mass. in behalf of	
Simeon Crowell, by do. . . . .	1,30	"Country Bap. Miss Socie-	
A Lady, by do. . . . .	2,00	ty within the bounds of Ley-	
Female Mite Society, Sullivan		den Association" . . . . .	63,13
and Gilsom, . . . . .	8,78	Mrs. Elizabeth Wooster,	
Ephraim Bacon, Sturbridge, . . . . .	30,00	Huntington. Conn. . . . .	50,00
Robert Wilson, . . . . .	5,00	Benjamin Eaton, jun. . . . .	2,00
Miss Matthews, . . . . .	10,00	Wm Brown, Cambridge . . . . .	5,00
Nathaniel Tucker, Milton, . . . . .	10,00	Abel Parker, Esq. . . . .	3,00
Rev. Abisha Samson, Harvard, . . . . .	2,00	Elijah Withington, . . . . .	3,00
Mrs. Boardman, . . . . .	100,00	Female Friend, . . . . .	1,00
Mr. Farwell, . . . . .	25,00	Calvin Haven, . . . . .	5,00
Joshua Tucker, Gardner, . . . . .	10,00	A Friend, . . . . .	3,00
Friends at Eastport, pr. H. A.			
Clarke, . . . . .	80,50		

\$ 980,32

J. LORING, Treasurer.

*N. B. It ought to be stated with thankfulness to a beneficent Providence, and in justice to those who have patronized this Mission, that a number of other very generous donations are subscribed, which will be collected seasonably, and noticed in a future magazine.*

**AT THE MEETING OF THE SOCIETY, IN BOSTON, OCT. 13, 1813,**  
It was *Voted*, That the thanks of the Society be presented to the benevolent Societies and Individuals, who have contribut-  
ed to our funds.

CLOSE OF THE OLD, AND COMMENCEMENT OF THE  
NEW-YEAR.

## THE PAST.

HITHERTO THE LORD HAS HELPED ME.—1 SAMUEL vii. 12.

Gently glides our life away ;  
Unperceiv'd the moments fly ;  
As, at op'ning-Summer's day,  
Dew-drops vanish in the sky !  
Lo ! another year is gone,  
Added to the thousands past !  
And the present hastens on,  
Urging time to reach his last !

When we view departed years,  
Mingled grief and praises flow :  
Heavenly love throughout appears,  
Mix'd with human guilt and wo !  
Unaccustom'd to the yoke,  
Ephraim murmur'd when reprov'd ;  
Yet beneath the bitter stroke  
Ephraim was a child belov'd.

Love bestow'd my daily bread,  
Cheer'd my wakeful hours with light,  
Safely round my slumb'ring head  
Drew the curtains of the night :  
Love, when fainting rais'd me up,  
Sooth'd my sorrows, chas'd my fears,  
Sweeten'd every bitter cup,  
Eas'd my pains and dry'd my tears !

Love hath smooth'd my rugged way,—  
All my wand'ring steps forgave ;  
Found me when I went astray,  
Kind to seek and strong to save !  
Thus far safely led along,  
I my Ebenezer raise ;  
Finish the last year with song,  
And begin the next with praise !

## THE STAR OF BETHLEHEM.

FROM THE REMAINS OF H. K. WHITE.

When marshall'd on the nightly plain,  
The glitt'ring host bestud the sky ;  
One star alone of all the train,  
Can fix the sinner's wand'ring eye !

Hark ! hark ! to God the chorus breaks  
From every host,—from ev'ry gem ;  
But one alone, the Saviour speaks,—  
It is the Star of Bethlehem !

Once on the raging seas I rode, [dark,  
The storm was loud, the night was  
The ocean yawn'd, and rudely blow'd  
The wind that toss'd my found'ring  
bark.

Deep horror then my vitals froze :  
Death-struck, I ceas'd the tide to  
stem ;  
When suddenly a star arose,—  
It was the Star of Bethlehem !

It was my guide, my light, my all,—  
It bade my dark forebodings cease ;  
And thro' the storm & dangers' thrall,  
It led me to the port of peace.

Now safely moor'd, my perils o'er,  
I'll sing, first in night's diadem,  
Forever, and forevermore,  
The Star,—The Star of Bethlehem.

## THE MISSIONARIES IN GREENLAND.

God gives the word,—the preachers throng around,  
And from his lips they catch th' inspiring sound.  
That sound bespeaks salvation on her way,  
The trumpet of a life-restoring day !  
'Tis heard afar. See Germany send forth  
Her sons to pour it on the frozen north ;  
Fir'd with a zeal peculiar *they* defy  
The rage and rigour of a polar sky,  
And plant successfully sweet Sharon's rose,  
On icy plains, and in eternal snows.

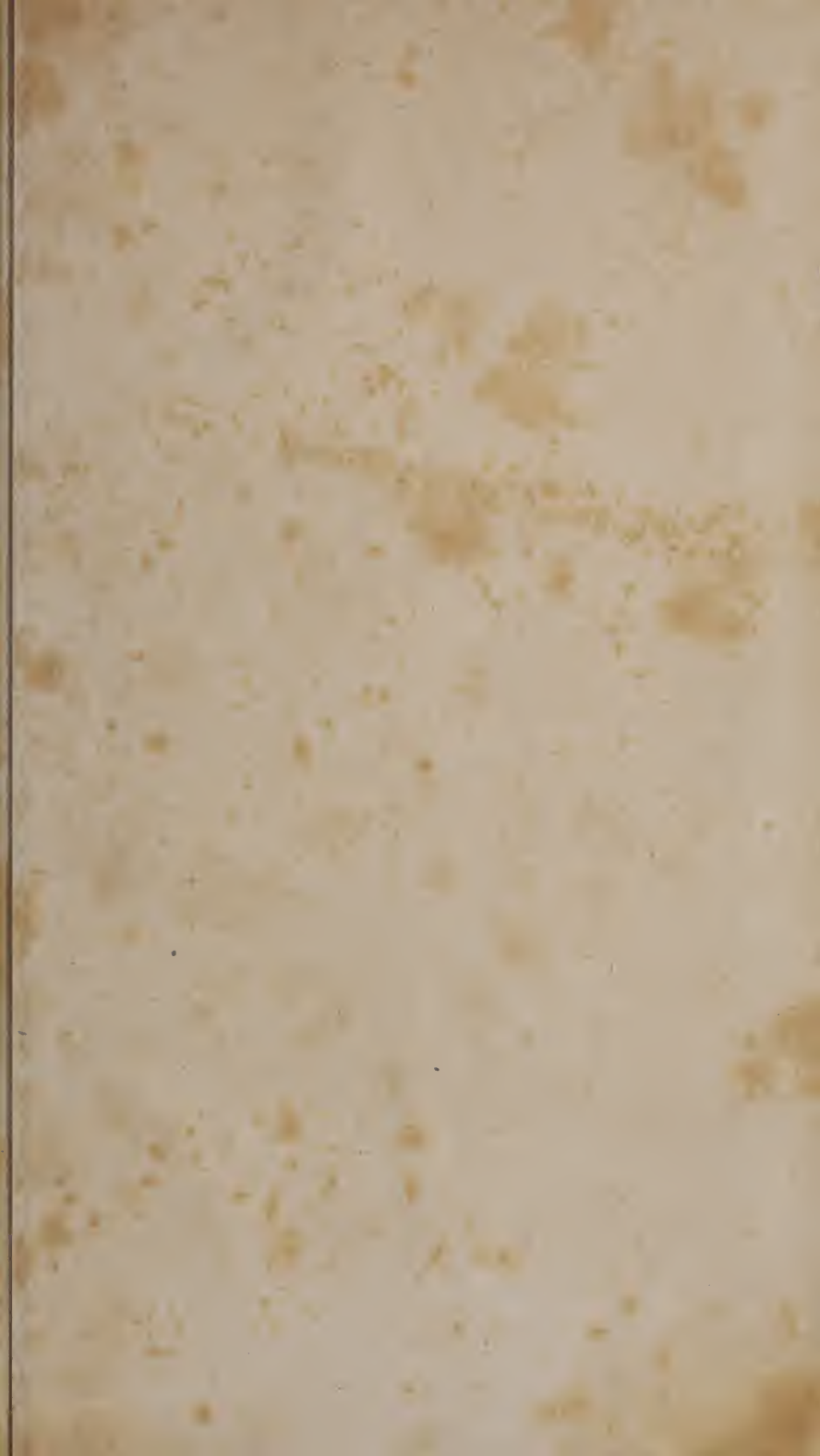


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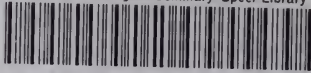
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